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ABSTRACT

This booklet, designed to sensitize people to important issues that are a result of sex role stereotyping, advocates more flexible sex roles which are appropriate to the situation. Traditional and new views of the psychology of sex roles are contrasted, and sex role stereotyping is discussed. Implications of the women's liberation movement for psychotherapy are discussed. The report also reviews drug abuse among women, alcoholism, and sexuality, and discusses the role of sex role conditioning in family violence and the plight of the battered wife. The possibility for change in the male sex role and an annotated reading list conclude the document. (JAC)

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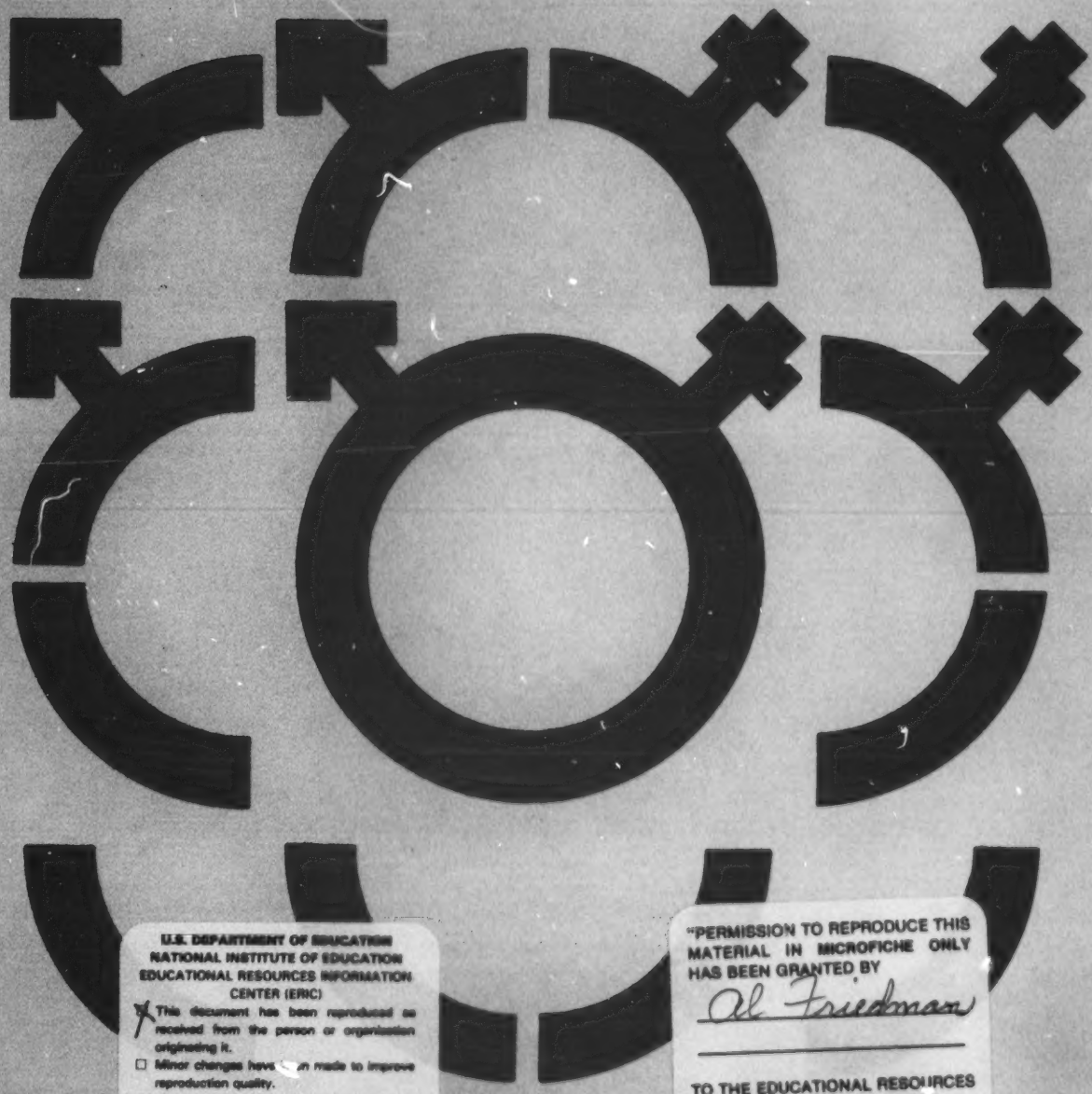
SHATTERING FEMALE SEX ROLE STEREOTYPES



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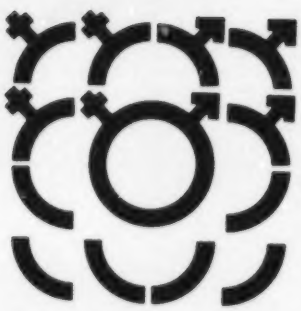

"Shattering Female Sex Role Stereotypes" was adapted from "Shattering Sex Role Stereotypes...Foundations For Growth" by Dorothy Kinzey

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Introduction

This booklet was created to sensitize people to important issues that are a result of sex role stereotyping.

Some of the questions posed are: What is sex role stereotyping? What are the psychological effects on both sexes? What is the relationship of sex role stereotyping to mental health? To alcohol and other drug use? To violence? To depression? How can all our lives be enriched by freeing ourselves of rigid definitions of male and female roles? Will looser definitions prevent chemical dependency in women? Prevent stress leading to premature deaths in men?

Hopefully, these articles will provoke discussions between friends, lovers and co-workers. Questioning needless limitations on our lives can stimulate personal growth. Exploration of these issues on sex role stereotyping will foster awareness, understanding and resolution of conflicts ... both within and between individuals.

Utilization

SHATTERING FEMALE SEX ROLE STEREOTYPES can be used as a part of workshops, presentations and staff in-services. A facilitator will find it complements films, speakers and other hand-outs.

Trainers in topics such as domestic violence, women and chemical dependency and self-awareness, for example, can make excellent use of this booklet. It can also be utilized by parenting classes, church groups, men's and women's consciousness raising groups and women's studies departments. It is applicable to any situation where women and men are attempting to understand societal problems, themselves and their relationship to other people.

SECTION 1
FLEXIBLE SEX ROLES

Sex role adaptability

Recent researchers reject the concept of typing males and females with opposing psychological characteristics of "masculinity" and "femininity" and, instead, advocate flexible sex roles which are sensitive and appropriate to the situation.

For many years, American society has considered "masculinity" to be the mark of the psychologically healthy male and "femininity" to be the mark of the psychologically healthy female. Concerned with sex role stereotyping and research indicating that rigid adherence to narrow sex roles creates a significant amount of anxiety, low self-esteem and other psychological deficits, current researchers reject the concept of typing males and females with opposing masculine and feminine characteristics and are in favor of the psychologically androgynous person. The psychologically androgynous person is one who freely engages in both "masculine" and "feminine" behaviors, is both instrumental (task oriented) and expressive (socioemotional) and is both assertive and yielding, when the occasion calls for such behavior.

Research shows that rigid adherence to narrow sex typing in either direction—masculine or feminine—creates a behavioral deficiency by restricting a person's adaptability and self-expression. By contrast, the research indicates that the psychologically androgynous person displays behavioral adaptability across situations, engaging in whatever behavior is appropriate, regardless of behavioral stereotypes. For example, males displayed a high level of nurturance and playfulness (so-called "feminine" behavior) and females displayed a high level of independence from social pressure (so-called "masculine" behavior).

REFERENCES:

Bem, S.L. The Measurement of Psychological Androgyny. *Journal of Consulting and Clinical Psychology.* 42, 155-162, 1974.

Bem, S.L. Sex role adaptability: One consequence of psychological androgyny. *Journal of Personality and Social Psychology,* 31(4):634-643, 1975.

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Beyond androgyny: some presumptuous prescriptions for a liberated sexual identity

Recent research argues that "for fully effective and healthy human functioning, masculinity and femininity must each be tempered by the other, and the two must be integrated into a more balanced, a more fully human, a truly androgynous personality."

Recent research on psychological androgyny (a conception of mental health free from culturally imposed definitions of masculinity and femininity) has raised serious questions about the traditional conception of sexual identity and its central place in the definition of the healthy personality.

Traditionally, the ideal or healthy personality has included a concept of sexual identity with three basic components: (1) a sexual preference for members of the opposite sex; (2) a sex role identity as either masculine or feminine, depending upon one's gender; and (3) a gender identity, a secure sense of one's maleness or femaleness.

With respect to sexual preference for members of the opposite sex, it is argued that one's sexual preferences ultimately ought to be considered completely independent of any concept of mental health or ideal personality.

With respect to sex role identity as being either masculine or feminine, depending on one's gender, it is argued that masculinity and femininity represent complementary domains of positive traits and behaviors. It is possible, in principle, for an individual to be both masculine and feminine, both instrumental (task oriented) and expressive (socioemotional), both concerned for the relationship between self and others and concerned for oneself as an individual, depending upon the behavior appropriate to the situation. It is argued that, for fully effective and healthy human functioning, masculinity and femininity must each be tempered by the other, and the two must be integrated into a balanced, fully human, truly androgynous personality. Though it is possible for people to be both masculine and feminine, traditional sex roles prevent this possibility from becoming a reality for many individuals.

Finally, with respect to a gender identity—a secure sense of one's maleness or femaleness—it is argued that a healthy sense of maleness or femaleness becomes possible only when the artificial constraints of gender are eliminated and when one is finally free to be one's own unique blend of temperament and behavior.

REFERENCE:

Bem, S.L. Beyond Androgyny: Some Presumptuous Prescriptions for a Liberated Sexual Identity. Keynote address for APA-NIMH Conference on the Research Needs of Women, Madison, Wisconsin, May 3., 1973. To be published in J. Sherman and F. Denmark, Eds. *Psychology of Women: Future Directions of Research—Psychological Dimensions.* In press.

Psychology of sex roles: Traditional and new views

Shattering sex role stereotypes . . . Revolution in the psychology of sex roles . . .

In the last several years, a revolution has occurred in the psychology of sex roles related to sex-appropriate personality traits which challenges and largely discredits traditional views.

Three bodies of research form the nucleus of this new psychology of sex roles: (1) An analysis of the nature of psychological differences and similarities between men and women by Eleanor Maccoby and Carol Jacklin. (2) An analysis of the development of gender identity by John Money and Anke Ehrhardt. (3) research on psychological androgyny by Sandra Bem.

(1) Maccoby and Jacklin, in a major review of the literature, conclude that:
   a. Common beliefs that women are less analytical than men, have lower self-esteem, and are more suggestible, socially oriented, and nurturant, are not supported by the evidence from current research.
   b. Clear sex differences are found only in certain intellectual skills and in aggression, and these must be qualified. Intellectual skills in which men and women differ are modifiable by training and practice. Men are more physically aggressive than women on the average, but this is socially significant more as a handicap than as a psychological advantage.

(2) Money and Ehrhardt's research identifies a critical event in psychological development different from the traditional psychology of sex roles. The traditional theory of sex identity held that the critical event in development is the child's acquisition of "masculine" or "feminine" personality traits, attitudes, and interests. These traits are learned through a variety of psychological processes; but these processes often fail, and many individuals therefore have insecure sex identities and are maladjusted. The new research, by contrast, holds that the critical event in development is the child's early **self**-classification as male or female. In all but the smallest minority, this self-classification is accurate and, for all practical purposes, irreversibly established by the age of 3. After the child classifies the self as male or female, he or she can have many different traits, attitudes, and interests, be they "masculine" or "feminine," without threatening the basic self-definition.

(3) Traditional psychology of sex roles holds that, to be psychologically "well adjusted," one should have appropriate sex traits. Bem's research demonstrates that rigid adherence to traits considered "masculine" and "feminine" produces psychologically negative effects.

In summary, the new psychology of sex roles holds that:

(1) Psychological sex differences are smaller, less biologically based, less socially significant, and occur in the context of a much broader pattern of sex similarities than traditionally believed.

(2) Sex-appropriate masculine or feminine *traits* are not an innate psychological need but are derived from social expectations to act in ways which supposedly affirm or validate biological sex. Individuals are taught that it is not enough to know they are biologically male or female, but they must also act in ways which supposedly affirm their biological sex.

(3) The critical event in psychological development is not socially learned sex roles but one's accurate self-classification as male or female according to one's biological gender—a process occurring in the earliest phase of childhood.

(4) The psychological differences that do exist between the sexes and the supposed psychological need of individuals to have secure sex identities do not account for or justify the profound differences and inequities in the social roles that women and men play in paid employment and in the family.

REFERENCE:

Pleck, Joseph H. The psychology of sex roles: Traditional and new views. In: Cater, Scott, and Martyna, Eds. *Women and Men: Changing Roles and Perceptions*. Aspen Institute for Humanistic Studies, 1976. Portions reproduced by permission of the Aspen Institute for Humanistic Studies.

SECTION 2
PRESSURE TO CONFORM

Society exacts a price by imposing rigid sex roles and the woman "pays"

Women will avoid success and achievement to prevent expected negative consequences. Conformity, emotionality, submissiveness, coquettishness, and dependence in girls are behaviors that are rewarded; assertiveness, aggressiveness, independence, and active behaviors are discouraged or rejected—they are "masculine."

It is felt by many that rather than being inherent in her anatomy, as suggested by Freud's "penis envy" theory, the female's sense of inferiority is socially determined, conditioned from the moment she is born by expectations and reinforcements shaping "typical feminine behavior." Little girls are taught at an early age to act differently and to have different aspirations from boys, and certainly not to expect to achieve much in traditionally masculine arenas. Data suggest that independent, bright, creative girls in fact receive less affection from their mothers and less attention from their teachers than boys do. Different behaviors are encouraged or discouraged entirely on the basis of sex assignment. Conformity, emotionality, submissiveness, coquettishness, and dependence in girls are behaviors that are rewarded; assertiveness, aggressiveness, independence, and active behaviors are discouraged or rejected—they are "masculine." Women will avoid success and achievement, for example, to prevent expected negative consequences.

The rigid stereotypes of the female role have been documented and substantiated many times. Possibly because of the immense importance of "being loved" to girls more than to boys during development, females tend to view their self-esteem in terms of "affiliation achievement"—whether they have received affection—not what they have accomplished. By the time women reach adulthood, they have lower self-esteem than men, have not accomplished as much academically, and tend to suffer more from symptoms of dissatisfaction and frustration. One need not interject the concept of penis envy, for example, and all its ramifications to account for these discrepancies. Rather, the very nature of differential childrearing, societal demands, and sex role stereotypes predispose to self-destructive behavior patterns and emotional problems.

REFERENCE:

Levine, S.V.; Kamin, L.E.; and Levine, E.L. Sexism and psychiatry. Theory and review. *American Journal of Orthopsychiatry,* 44(3), April 1974.

Why should women have only one major source of gratification—their family?

As beautiful an experience as childbearing and childrearing can be, there is no reason why all women must do it....

As beautiful an experience as childbearing and childrearing can be, there is no reason why all women must do it. Why should women have only one major source of gratification—their family? Keeping house is, unfortunately, considered to be a low skill job, a low status occupation; it is especially oppressive to a woman who has skills, aspirations, and interests outside the domestic nest. If she does get up enough courage to go to work, she is usually in a position not commensurate with her abilities, education, or training. Even if the maternal role and the enjoyment of it are inherent in the female, the mother need not henceforth be a servile, insipid, or sweet, mindless character. The adult woman is not inferior on a biological basis, nor must she live an intellectually restricted, experientially constricted, dependent, obsequious existence; yet society has demanded this of most women.

When a woman in this type of situation experiences intense frustration, conflict and resulting symptoms, she may be asking for more trouble if she goes to a therapist who relies on traditional sex role stereotyping therapeutic approaches. She may be confronted for being "bad" or "sick" or for not fulfilling the role of a "normal" woman. Some therapists, however, are attempting to look at ways in which traditional therapies must change in order to meet women's needs constructively.

If psychotherapy is unavailable, and a totally frustrated woman is driven to despair by the trap she's in, what can she do? She can "cope" or adapt to the scene, modify her aspirations, suffer in silence, get herself hospitalized, or walk out—as many have been doing recently, and as Nora did in Ibsen's *A Doll's House*.

REFERENCE:

Levine, S.V., Kamin, L.E.; and Levine, E.L. Sexism and psychiatry. Theory and review. *American Journal of Orthopsychiatry:* 44(3), April 1974.

Sex role stereotyping and depression in women

Since the adult female role tends to be defined as passive and lacking in mastery, women are predisposed or susceptible to feelings of "learned helplessness" over a considerable period of time. When, in addition, their social experiences confirm their lack of power and reinforce their feelings of helplessness, acute depressive symptoms may develop.

Women have twice as many depressive disorders as men. The typical would-be suicide is a young woman from lower social class background who has had a recent history of serious interpersonal conflict—especially divorce, separation, or rocky marriage. The most depressed women are those who are poorly educated, working at low-status jobs, and married with children at home. These women are trapped—they are powerless and helpless to change any of the major stresses under which they live.

Earlier studies explained and related symptoms of depression to fluctuations in hormonal levels of progesterone and estrogen. However, the methodological inadequacies of these studies prevent any convincing conclusions that relate hormonal fluctuations during the menstrual cycle or hormonal changes during and after menopause to mental health of women.

Earlier studies also took the view that hormonal changes were the cause of behavioral and psychological changes. Contradictory evidence suggesting a two-way relationship is found in newer studies which indicate there is a complete feedback system between the social environment, the behavior, and the hormones of individuals.

A psychogenic theory of depression states the following: "Helplessness is the defining symptom of depression. The basis of a particular depression includes a past history of learned helplessness which creates susceptibility in the individual. Current situations are the immediate environmental agents for the depression." This theory of learned helplessness is compatible with the female role of helplessness and powerlessness and the development of depression.

Since the adult female role tends to be defined as passive and lacking in mastery, women are predisposed or susceptible to feelings of learned helplessness over a considerable period of time. When, in addition, their social experiences confirm their lack of power and reinforce their feelings of helplessness, acute depressive symptoms may develop.

REFERENCE:

Guttentag, M, and Salasin, S. Women, men and mental health. In Cater, Scott & Martyna, Eds., *Women and Men: Changing Roles and Perceptions*. Aspen Institute for Humanistic Studies, 1976. Portions reproduced by permission of the Aspen Institute for Humanistic Studies.

Sex role stereotyping and clinical bias

They *become* what they are conditioned to believe they should be. Most importantly, this stereotype—with its negative and inferior attributes—is incorporated into the self-concept of women. The tendency for women to denigrate themselves in this manner can be seen as evidence of the powerful social pressures to conform to the sex role standards of our society.

Clinicians have a strong negative assessment of what constitutes mental health for a woman as compared to that of a mentally healthy adult or a mentally healthy man, and these assessments parallel the sex role stereotypes prevalent in our society. Women are assessed as being more submissive, less independent, less adventurous, more easily influenced, less aggressive, less competitive, more excitable in minor crises, more emotional, more conceited about their appearance, and less objective.

This negative assessment which reflects stereotyped societal standards of sex behavior puts women in a double bind. If they adopt the healthier,more socially desirable behaviors of the generalized competent mature adult, they risk censure for not being appropriately feminine; if they adopt the less healthy and less socially desirable behaviors of a female, they are deficient in terms of the standard for a generalized competent mature adult.

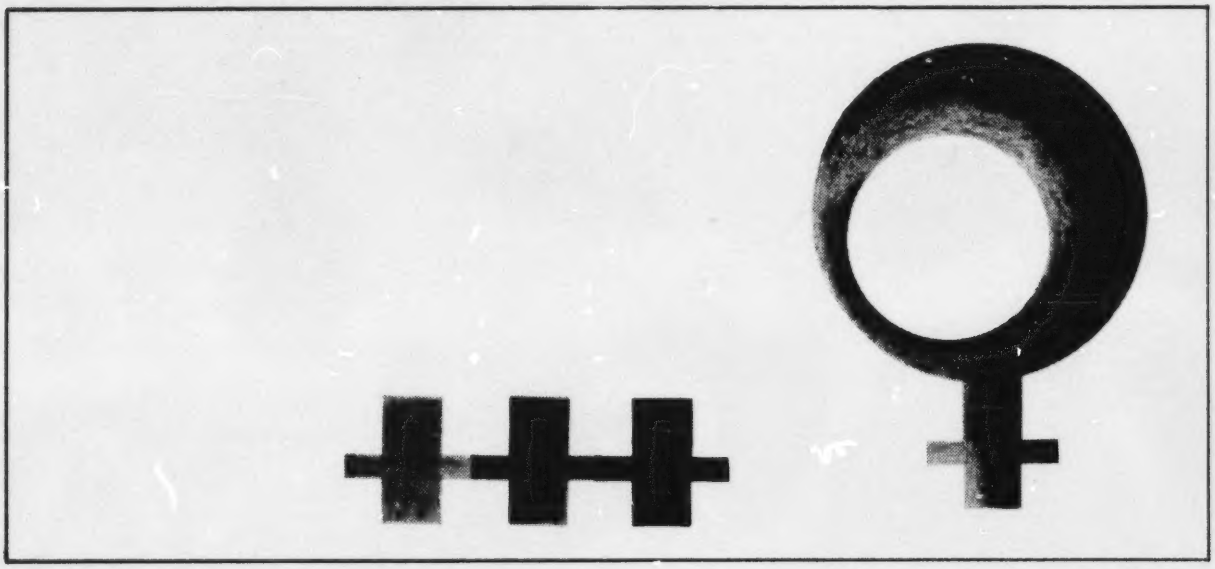
Most importantly, this stereotype—with its negative and inferior attributes—is incorporated into the self-concept of women. They become what they are conditioned to believe they should be! The tendency for women to denigrate themselves in this manner is evidence of the powerful social pressures to conform to the sex role standards of our society.

Clinicians, in reflecting these societal standards, do not create the dilemma in which women find themselves, but they are a powerful influence in perpetuating these sex-role stereotypes. The cause of mental health may be better served if both men and women are encouraged to realize individual potential rather than adjustment to existing restrictive sex roles.

REFERENCE:

Broverman, I.K.; Vogel, S.R.; Broverman, D.M.; Clarkson, F.E.; and Rosenkrantz, P.S., Sex role stereotypes; A current appraisal. *Journal of Social Issues*, 28(2), 1972.

SECTION 3
SEX BIAS IN PSYCHOLOGY



Traditional vs. new views in psychology of sex roles

What are the psychological assumptions that are basic to sex roles? A comparison is made between the traditional view of psychology of sex roles that has dominated American psychology until recently and the new view of the psychology of sex roles suggested from current research.

	Traditional Perspective	New Perspective
Extent of psychological sex differences	Large differences between men and women on most traits.	Some sex differences on some traits (certain intellectual skills and aggression), but considerable overlap between the sexes.
Biological basis for psychological sex differences	Psychological sex differences rooted in biological differences.	Psychological sex differences are biologically based in part, but are nonetheless highly trainable and influenced by environment.
Psychological needs in personality development	Innate psychological need to learn sex-appropriate personality traits and interests, thus establishing secure "sex identity."	Psychological need to have accurate self-classification of one's gender (i.e., male or female), but no psychological need to have sex-appropriate masculine or feminine traits; such traits are learned because of societal pressure, not innate psychological need.
Potential problem in personality development	Failure to develop sex-appropriate masculine or feminine traits, resulting in psychological maladjustment; relatively frequent.	(1) Failure to develop accurate self-classification of one's gender, occurring only in a small minority (1 percent to 2 percent). (2) Developing only sex-appropriate masculine or feminine traits, leading to psychological handicaps.
Implications of psychology for women's and men's social roles	Psychological sex differences and needs for sex identity account for and justify women's and men's social roles.	Psychological sex differences and presumed need for sex identity do not account for women's and men's different social roles; sources of these differences in social roles lie elsewhere.

REFERENCE:

Pleck, J.H. The psychology of sex roles: Traditional and new views. In Cater, Scott, & Martyna, Eds. *Women and Men: Changing Roles and Perceptions.* Aspen Institute for Humanistic Studies, 1976. Portions reproduced by permission of the Aspen Institute for Humanistic Studies.

Report of the American Psychological Association (APA) Task Force on Sex Bias and Sex-role Stereotyping in Psychotherapeutic Practice

This is a summary of the report of the American Psychological Association (APA) Task Force on Sex Bias and Sex-Role Stereotyping in Psychotherapeutic Practice. That there is a sex bias against their own female clients by psychotherapists is strikingly obvious.

Responses to an open-ended questionnaire mailed to women psychologists as consumers as well as practitioners of psychotherapy revealed four general areas of perceived sex bias and sex role stereotyping affecting women as clients of psychotherapy.

Area 1. Fostering of Traditional Sex Role

A) The therapist assumes that problem resolution and self-actualization for women come from marriage or perfecting the role of wife. (Go home and do more of what a wife should—clean house, have children, etc.)
B) The therapist lacks awareness and sensitivity to the woman client's career, work, and role diversity.
C) The female client's attitude toward childbearing and childrearing is viewed as a necessary index of her emotional maturity.
D) In family therapy or treatment of children, the therapist supports the idea that childrearing, and thus the child's problems, are solely the responsibility of the mother.
E) The therapist defers to the husband's needs in the conduct of the wife's treatment.

Area 2. Bias in Expectations and Devaluation of Women

A) The therapist or colleague denies the adaptive and self-actualizing potential or assertiveness for female clients and fosters concepts of women as passive and dependent. (Females in group situations are labeled as castrating bitches if they become too active and assertive.)
B) The therapist uses theory (e.g. women are innately masochistic) to ignore or condone violence toward and victimization of women. (Implicit acceptance that "lots of women are slapped around in our society so it's nothing to be concerned with." Women always "ask" for rape in some way.)
C) Sexist jokes and offhand comments by the therapist have the effect of demeaning women.
D) The therapist employs inaccurate or demeaning labels (seductive, manipulative, histrionic, etc.) when describing female clients.

Area 3. Sexist Use of Psychoanalytic Concepts

A) The therapist insists on Freudian interpretations. (It is alleged that females are horrified to discover they do not have a penis and remain forever envious and inferior to males who do have this appendage. "Penis envy" then gives rise to three "constitutional" traits allegedly genetically endowed to the "weaker sex"—passivity, narcissism, & masochism).
B) The therapist maintains that vaginal orgasm is a prerequisite for emotional maturity and thus a goal of therapy.
C) The therapist labels assertiveness and ambition with the Freudian concept of "penis envy."

Area 4. Responding to Women as Sex Objects Including Seduction of Female Clients

A) The therapist seduces the client.
B) The therapist has a double standard for male and female sexual activities.

C) The therapist weights physical appearance heavily in the selection of patients or in setting therapeutic goals. (Male therapists reject physically unattractive females in preference for opposite; therapeutic goals of being "feminine," i.e., well dressed, slim, good posture, soft voiced, etc.)

REFERENCE:

Report of the Task Force on Sex Bias and Sex-Role Stereotyping in Psychotherapeutic Practice. *American Psychologist*, December 1975. Copyright © 1975 by the American Psychological Association. Portions reproduced by permission.

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SECTION 4
FEMINIST THERAPY

Sisterhood therapy

"Feminist therapists take the perspective that sexism is a corrosive emotional poison that retards the growth of people."

In what has been largely a man's world, it's no surprise that therapy has been tailored to a man's needs. Now growing numbers of grassroots dissidents are beginning to fashion new approaches for women only.

The American feminist therapy collectives are similar in that (1) they carry on their daily business without a traditional decisionmaking hierarchy; (2) authority is equally shared; and (3) disagreements are thrashed out at frequent meetings.

Although the collectives' counseling techniques are not identical, certain convictions as to what makes this type of therapy unique surface repeatedly. A feminist therapist does not believe that each sex must emit certain distinctive behaviors in order to be healthy, just *because* of gender. Clients who have been nudged back into conventional sex roles by the authority and values of many traditional therapists will get help from feminist therapists in doing some of the things they want to do.

Feminist therapists take the perspective that sexism is a corrosive emotional poison that retards the growth of people. Furthermore, it is of paramount importance for female clients to explore how they may have internalized society's stunted expectations for them. Feminist therapists consider it beneficial for the client to discover how she has been conditioned or programed to live down to sex role sterotypes and then work to overcome that conditioning.

Feminist therapists have a rock-rib conviction that "the personal is political." The political aspect of such therapy refers not necessarily to politics but to power. A client comes to perceive her problem as just one knot in a power network that ties up many peers with seemingly equal tightness. This does not mean that a good feminist therapist will ever let a client "cop out" on how she has "bought" this oppression, how she sets herself up for it, how she puts up with it, and what, if anything, she gains by the victim role. But as the client personally deals with the struggle in her life, she is enriched by support of other women in the therapy group and begins, with them, to create new role models for healthy womanhood.

For example, a young mother may want to return to school but is afraid to make the necessary domestic demands on her husband. She is, in fact, intimidated by his economic power. The woman would do more than work on her low self-esteem with a feminist therapist. She would also explore how the sex role that society assigned her contributed to this present trauma, how the service functions she has been prepared for benefit men, and how she can alter this conditioning through social action.

Feminist groups believe that society's expectations and institutions are the source of much emotional pain. In addition, they turn away from the absolute authority vested in some traditional therapists, preferring a growth structure over the "doctor-patient; healthy-sick" model of conventional psychiatry.

Collectives embrace many techniques—behaviorism, gestalt, bio-energetics, transactional analysis, psychodrama, and others. Just about any therapeutic tool can be wielded to advance the path of feminist collectives, except a fixated Freudian eye that spies penis envy under every zestful aspiration.

REFERENCE:

Elias, M. Sisterhood therapy, *Human Behavior,* April 1975. Copyright © 1975 by *Human Behavior* Magazine. Portions reproduced by permission.

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Sex roles, helplessness, and depression

The feminine stereotype defines "active goal-oriented" behavior as inappropriate for females. Social conditioning for the noncompliant woman takes the form of ignoring her—pretending she doesn't exist—or punishing her—rejecting her as a deviate.

It is well documented that depression is more common among women than men. Recent theories of depression suggest that the lack of power or helplessness—the inability to get what you want by your own actions—and the belief that you are helpless or powerless may contribute to depression. A review of the research literature shows evidence of influences in the lives of females which might produce helplessness and foster the development of depression.

(1) *Feminine Stereotype*

Not active, not independent, not competent, not able to take care of self, and in need of help and protection—this stereotype is widespread and includes the expectation that a woman will not get what she wants by her own actions but may try to get other people to get it for her. The feminine stereotype defines any *active* goal-oriented behavior as inappropriate for a female. She should not be active, skillfull, competent, successful, competitive, or assertive. Social conditioning in the form of ignoring or punishing this kind of behavior trains her to be helpless.

(2) *Lack of Power and Low Social Status*

Women have little power and low status in social group situations as reflected in studies about personal space, patterns of eye contact, influence, and being ignored, punished, and called "pushy." Competence in women is seen as a deviation from behavior expected of the low status and social norms of the feminine stereotype. If women try to succeed or exercise power, their accomplishments are undervalued by themselves and others. If successful, women are faced with punishment in the form of social rejection, isolation, and being ignored, along with whatever fruits of success they gain.

(3) *Lack of Power in the Home*

Suburbanization, lack of contact with family and friends, and lack of participation in community and social organizations keep a wife isolated and *emotionally* dependent on her husband. Having preschool children increases the isolation. Unpleasant life circumstances (such as bad housing, low income, lack of help with housework, lack of safe places for children to play) are particularly hard on an isolated mother. Early socialization toward dependency on people and "needing love" increases the dependency. It has been shown that the person who needs a relationship more has less power in that relationship. Other indications of lack of power for the wife are:

a. the likelihood that both husband and wife have been socialized to believe that she is inferior;
b. the legal backing of the patriarchal rights in the marriage contract, and
c. the physical violence toward her which is more commonly used or threatened than we like to admit.

In summary, there is evidence that girls may be raised with more direct "helplessness training" than boys, and certainly are raised to be more dependent on other people. The feminine stereotype defines active goal-oriented behavior as inappropriate for females, and females seem to be influenced by expectations and treatment based on the stereotype. When women do achieve success, they receive less reward and more punishment (especially social rejection) than males. Women also have fewer options, resources and power in everyday life situations, even within the nuclear family.

REFERENCE:

Radloff, L.S. Sex differences in helplessness—With implications for depression, In Hansen, L.S., and Rapoza, R.S., Eds. *Career Development and Counselling for Women,* Charles C Thomas. In press.

Implications of the women's liberation movement for pyschotherapy

"I am _____'s mother; I am _____'s wife; I exist because I am needed by someone else who is real."

Much effort in therapy has been directed to molding clients into traditional stereotypic behaviors based on a formulation that labels behavior different from the majority as deviant. Unhappiness or conflict with the traditional feminine role is therefore labeled psychopathological. This approach underscores the failure of many therapists to appreciate the power of social forces and factors in role conflicts:

(1) The traditional role we prescribe for a female is maternal and sexual, the role of another's identity: "I am _____'s mother; I am _____'s wife; I exist because I am needed by someone else who is real." When children grow up, the mother is again no one. Even the pretense of real identity is lost.

(2) The housewife role glorified by the media and society is more than unrealistic; it is a hoax. The irrelevance, futility, repetitiveness, and goalless pursuits of many day-to-day activities presently associated with being wife and mother are simply not recognized.

(3) Most of the highest rewards within our society are for the achievement roles, traditionally associated with men. The movers, the innovators, and the creators are the ones who are esteemed.

(4) The temptation to be an object rather than a person is strongly reinforced by a consumer society that commonly assigns a predominantly erotic role to a woman. The cult of beauty and youth suggests that a woman is nothing if she cannot attract a man.

(5) A woman's self-image is deeply affected by societal programing of double-binding behaviors that tell her to be sexy, yet a virgin; strong, yet weak; subordinate, yet challenging; smart enough to get a man, yet needing to hide her intelligence, to achieve in school, but to "fail" in the world of work.

(6) The devaluation of the personal characteristics and qualities associated with being a woman is reflected in studies finding women who are high on femininity scores to be poorly adjusted, with complaints to therapists of iow self-esteem, chronic depression, and lack of identity.

American culture forces a schism on a woman in that she is overtly told to love herself and her role, yet covertly taught to hate herself and her sex.

A careful questioning and examination of the stereotypic roles imposed by society on both females and males (studies indicate that men are equally victimized) are suggested as a healthy rather than a pathological process. The concept of flexibility in roles for both females and males should lead to greater ultimate happiness and self-satisfaction rather than to a lasting feeling of abnormality as is currently the case. In fact, if there were a healthy societal acceptance of role questioning and the concept of flexible role change, the process might occasion little anxiety and turmoil. Until society adjusts to this idea, many women will continue to feel that the desire to change the expectations and patterning of their lives is an indication of personal problems, and therapists will continue to prescribe love as a substitute for action and to describe one's search for identity as running away from closeness.

REFERENCE:

Rice, J.K., and Rice, D.G. Implications of the women's liberation movement for psychotherapy, *American Journal of Psychiatry*, 130:2:191–196, Feb. 1973.
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SECTION 5
CHEMICAL DEPENDENCY

Drug use and abuse among women

The female drug user is often conceptualized as deviating from stereotyped, feminine roles. She is perceived as being aggressive, or resisting her passive nature—evidently a passive nature expected of all females.

A review of current literature on female drug usage in the three popular drug categories—heroin, marihuana, and psychotropics (amphetamines, minor tranquilizers, antidepressants, sedatives, and barbiturates)—reveals that:

(1) The female drug user is often conceptualized as deviating from stereotyped and, by extension, innate feminine roles. In some studies, for example, the heroin abuser is perceived as being aggressive or resisting her passive nature—evidently a passive nature expected of all females. Other investigators state that heroin usage represents a "defensive" denial of her wish for passivity and dependence. In another area of drug usage, feminine stereotypes also prevail. The marihuana user is shown to be deviating from traditional occupational goals as well as from the values of the dominant culture. The psychotropic user/abuser is portrayed as suffering from the housewife syndrome—frustration and depression in meeting the needs of herself, her husband, and her children. In other words, female users of heroin, marihuana, and psychotropics are not portrayed as simply deviant; they are perceived as deviant women.

(2) The female's drug usage is often related to her association with men. The heroin user, for example, is described as lacking adequate relationships with men, as being a victim of rape or incest, and as having a poor body image. Both the heroin and marihuana users name men as their initiators into drug usage and as their principal suppliers. Among psychotropic users and abusers there is also a male-female relationship involved: This time it is the physician (93 percent of whom are male in the United States) who provides the introduction to the drug and who may become the major supplier for the female user.

(3) It should be noted that, in all realms of female drug usage, there are inadequate programs for education, treatment, and counseling. Most facilities are staffed with men who lack awareness and sensitivity to female addicts' problems. Personnel are often trained to deal with problems and issues relating to men, not women. Treatment centers are usually ill equipped to handle problems unique to women, such as pregnancy, childcare, and birth control counseling. A report on female drug usage in California revealed that, as of 1974, there was no residential drug treatment facility in the State that would accept a women with her children.

REFERENCE:

Prather, J.E., and Fidell, L.S. Drug use and abuse among women: An overview. Presented at conference on the *Social Psychology of Drug and Alcohol Abuse*, UCLA, May 1–3, 1975.

Alcoholism and female sexuality

Women who drink . . .

"Women who drink have loose morals, or so it is commonly believed. The popular image of the scarlet woman is a fiction—promiscuity is appropriate to only 5 percent of all women drinkers. Most of the other 95 percent complain of diminished interest in sex."

The aphrodisiac powers of alcohol are greatly magnified in the eyes of the public. There is scant evidence that sexual behavior exhibited while drinking may be a reflection of a sexual inclination. Alcoholic women complain of general dissatisfaction with sexual contact, along with a high incidence of partial, if not complete, inability to achieve orgasm.

REFERENCE:

Schuckit, M. The alcoholic woman: A literature review, *Psychiatry Med.* 3:37–40, 1972.

Specific life crises often trigger alcohol problem in women

Life crises . . .

Specific life crises are more likely to trigger alcoholism in a woman than in a man. Divorce and separation have been named most frequently as events that have set off the drinking problem. Others are the husband's death, marital problems, obstetrical/gynecological problems, the death of a parent, or children becoming less dependent and leaving home.

REFERENCE:

Wilsnack, S.C. The impact of sex roles on women's alcohol use and abuse. In Greenblatt and Schuckit, Eds., *Alcoholism Problems in Women & Children*, Grune & Stratton, 1976.

Sex roles & female alcoholism

The alcoholic woman with a "masculine" personal style is not necessarily psychologically maladjusted; rather, she may simply experience conflict between her own "masculine" qualities and the demands for traditionally "feminine" behavior placed on her by society.

Most recent studies of women drinkers have found evidence of sex role conflicts among alcoholic and problem-drinking women. Some studies report a conflict between conscious "femininity" and less conscious "masculinity." Other studies report a conflict between consciously desired "masculinity" and self-perceived "femininity" and/or social demands for traditional "feminine" behavior.

Conflict between personality and environmental demands for traditional sex role behavior can create significant stress and may play an important role in producing and maintaining alcohol abuse, even in a woman not internally in conflict about her sex role identity. Feminists and others have repeatedly challenged the assumption of a traditional personality theory that possession of certain personality characteristics generally associated with the opposite sex implies some type of emotional maladjustment. The alcoholic woman with a "masculine" personal style is not necessarily psychologically maladjusted; rather, she may simply experience conflict between her own "masculine" qualities and the demands for traditionally "feminine" behavior placed on her by society in general and by significant persons in her social environment.

In both patterns of sex role conflict reported for alcoholic women, a common feature is the inability to integrate traditional "masculine" and "feminine" personality characteristics. A woman's attempt to rigidly suppress either "masculine" or "feminine" characteristics may produce strains which increase her dependence on alcohol for relief. The emerging concept of androgyny—the ability to develop a sex role identity integrating traditionally "masculine" and "feminine" characteristics—may help explain why some women apparently at risk (e.g., women with some "masculine" personality tendencies) do not become dependent on alcohol.

REFERENCE:

Wilsnack, S.C. The impact of sex roles on women's alcohol use and abuse. In: M. Greenblatt and M. Schuckit, Eds., *Alcoholism Problems in Women & Children*, Grune & Stratton, 1976. Portions reproduced by permission of the author and Grune & Stratton.

SECTION 6
BATTERED WOMEN

Sex role conditioning to be a "good wife" is a key factor in keeping women in a marriage that is a "living hell"

Women in our culture are encouraged to believe that the failure of a marriage represents their failure as women. Many believe that marriage gives their lives meaning, that they have no value as individuals apart from their men.

Sex role conditioning by our society is a dominant force in keeping women in a violent marriage. According to current cultural values, although a woman may have other interests and pursuits, her primary source of satisfaction is her marriage. If a woman accepts this premise, she will take great pride in a good marriage and often take full responsibility for a bad one. Her sense of responsibility will lead her to feel ashamed if her marriage "fails," and she will try above all else to save face.

A woman in our culture is encouraged to believe that the failure of a marriage represents her failure as a woman. Many women believe that marriage gives their lives meaning, that they have no value as individuals apart from their men. A woman who believes that she has no value will not have the will to take responsibility for herself. She will be paralyzed when it comes to making a radical change for her own sake, rather than for the sake of the marriage, even though that marriage is a "living hell."

In each of these rationalizations, the key factor is guilt. Since the role of wife is central in a society built around the nuclear family, the dos and don'ts and the shoulds and shouldn'ts which define the wife's role are explicit. Schools, churches, clubs, parent organizations, books, magazines, movies, television, and newspapers are all sources of conditioning that reinforce our attitudes as to how a "good wife" should behave. A woman has plenty of opportunity to feel guilty if she does not conform to the socially approved version of "wife." If a battered woman does manage to hold on to her self-respect, other factors may be keeping her home. Very often the battered wife's sense of futility is related to the state of her pocketbook. More than likely it is empty, or nearly so. But not all wives are wholly dependent upon their husbands. Some work to augment the family income, and in some cases the wife may actually be the primary breadwinner in the household. Why would a woman who has a source of income put up with beatings from the man she supports? One woman answered, "I wouldn't know what to do with the children all by myself; the kids need him, and so do I."

This woman's answer is a particularly poignant expression of the lack of self-confidence and imagination common to women who have resigned themselves to living out their failed marriages. What can she be thinking when she says she needs a man who takes her money and her will? What can she be thinking when she says her children need a father who not only exploits but beats his wife?

She may not be thinking for herself at all. Such a woman is probably operating within the confining stereotypes reinforced by our culture; she may be unable to imagine herself in another role. The few approved roles that women are allowed to play in this society are, for the most part, limiting and narrow. A woman's value is almost always judged with reference to her marriage, and she learns to judge herself in this way.

Although women's roles are changing, the changes are not touching some women who long ago gave up hope. Only by bringing the buried problems of wife-beating and financial exploitation into the open can we begin to inspire the imaginations of those women who silently wait out their time as scapegoats in violent marriages.

REFERENCE:

Martin, D. *Battered Wives*. San Francisco: Glide Publications, 1976.

Fear "immobilizes" the battered wife

Once the police leave the scene, the woman and her attacker are face to face again—this time with the knowledge between them that she called the police *"on her own husband, in his own home!"*

Fear underlies all reasons or rationalizations that women may have for staying with husbands who beat them. Fear immobilizes them, ruling their actions, their decisions, their very lives. A call to the police is generally an act of desperation in an emergency. By the time the police arrive, however, the wife may be so terror-stricken—so threatened and intimidated by her husband—that she may be unable to articulate the facts about the incident and may even turn the officers away. Once the police leave the scene, the woman and her attacker are face to face again—this time with the knowledge between them that she called the police *"on her own husband in his own home!"* Doubtless many women have called the police, discovered that they had inadvertently worsened their plight, and chosen to endure silently their violent husband's outbursts from that time forward.

Fear of further violence also prevents the battered wife from running to her neighbors for help during an attack. The woman may be less concerned with protecting her secret at the moment than she is with protecting her neighbors.

If the wife does manage to escape, she may be like a hunted animal, stalked by her husband. Unless she can afford to leave town and effectively disappear, a woman is never quite safe from a stalking husband. The man, after all, has a lot to lose if he lets his wife walk out on him. He loses the stability of married life that is so significant to his mental health. He loses "his" woman, the scapegoat that is living proof of his superiority. A husband's desperate need to hold on to these symbols often makes divorce meaningless to him. Some men would rather kill "their" women than see them make a new life.

Very few people understand a woman's fear in this situation. It is the fear of knowing someone is searching for you and will beat you when he finds you. In the mind of someone who has been badly beaten, this fear blots out all reason. The man seems to be omnipotent.

REFERENCE:

Martin, D. *Battered Wives*, San Francisco: Glide Publications, 1976.

Abused wives—why do they stay?

One would assume that any reasonable individual, having been beaten and battered by another person, would avoid being victimized again.

Why would a woman who is physically abused by her husband remain with him? Indepth interviews with 41 families in which husbands had beaten their wives revealed that the more a wife was struck by her parents, the more likely she will remain; and the fewer resources and less power she has, the more likely she will stay.

Critical and/or nonsupportive attitudes of the police, courts, and citizenry prevent many wives from seeking help in that (1) there is an assumption that "violence fulfills a masochistic need of women victims"; (2) wives must be more injured than commonly allowed for battery in order to press legal charges; and (3) there is official acceptance of violence as a private affair between consenting adults.

REFERENCE:

Gelles, R.J. Abused wives: Why do they stay? *Journal of Marriage and Family.* November 1976. pp. 659–668.

Sex role stereotyping and battered women

"Some males, when threatened by unemployment and a highly competitive society, may resort to physical violence to affirm their masculinity; in a complementary manner, the females' sex role training encourages accommodating behavior of nonresponsiveness to abuse.

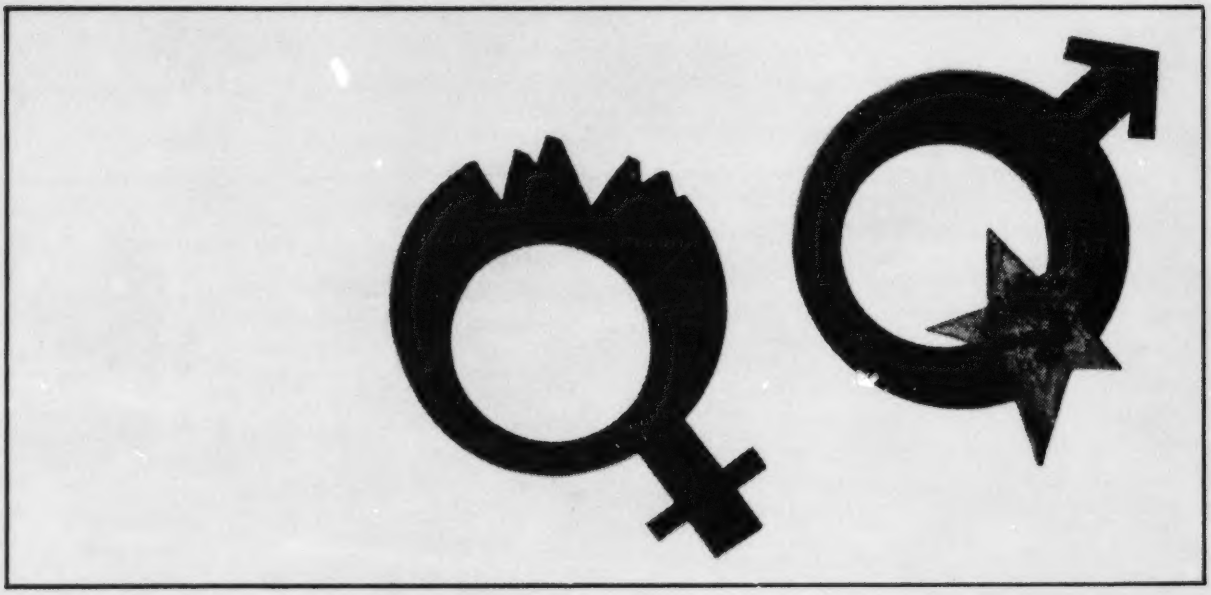
Freud described women as being similar to the masses in that they wanted to be mastered and ruled. Thus the idea of "women's innate masochism" was legitimized, perpetuated by traditional psychiatry and psychology, and remains as a bias today. Violence toward women is frequently studied from a view that she herself precipitates that violence. Studies describe the females' greater verbal faculty and unwillingness to be submissive as provocation to the husband's violence. Contrary to this "victim precipitation" theory, there is research that indicates most physical assaults were not preceded by verbal arguments.

There is some indication in the research and literature that sex role stereotyping plays a key role in the violence of the husband toward the wife. Masculinity in our society is frequently associated with aggressive, determined, and authoritarian behavior, while traditional femininity is described as yielding, gentle, passive, and dependent. The hypothesis is that some males, when threatened by unemployment and a highly competitive society, may resort to physical violence to affirm their masculinity. In a complementary manner, women's sex role training encourages accommodating behavior, nonresponsiveness to abuse, inoffensive rejection of others, and—paradoxically—a tendency to view men as their protectors.

REFERENCE:

Howes Coleman, K. *Domestic Violence: Psychological Adjustment, Victim Precipitation and Sex-role Identification.* In press.

SECTION 7
MALE SEX ROLES



Sources of change in the male sex role

It is sometimes asked: "What could motivate men to change their role—since change means giving up power and privilege in relation to women?"

The impetus for change in the male role is stimulated by changes in the female role. This change encompasses men accepting women as peers in work settings, accepting female careers, and equal sharing of power and initiative in marital or other heterosexual relationships, including equal division of household work and childcare.

A second source of change in the male role is stimulated by an internal sense of dissatisfaction and limitation brought on by the restriction and constraint men face in other areas of living. Some men feel the need for change in men's relationships with men, their relationships with children, and their involvements with work.

It is sometimes asked what could motivate men to change their role, since change means giving up power and privilege relative to women. The question assumes there are no potential gains for men in changing current patterns of male-female relationships. But, in addition to this debatable assumption, the question betrays an even deeper assumption that the only area in which men might be motivated or choose to change is in their relationship to women. When the full range of life spheres is examined, there is ample reason to believe that men have considerable gains to make in loosening and changing their roles, not only in relationships with women, but in relationships with other men, in relationships with children, and involvements with work.

REFERENCE:

Pleck, J.H. The male sex role: Definitions, problems, and sources of change. *Journal of Social Issues*, 32(3), 1976.

Sex, violence, and compulsive masculinity

Case studies suggest that violence is not merely a response to frustration but is felt by the attacker to be required by the demands of the male role.

It is suggested that one of the social conditions which tends to make sex and violence occur together can be traced to a need on the part of boys to overcome their unconscious fear of being feminine by means of "compulsive masculinity." Case studies abound which suggest that violence is not merely a response to frustration but is felt by the perpetrator to be required by the demands of the male role. One response to doubts about one's masculinity is compulsive masculinity: an exaggerated insistence on characteristics differentiating males from females. Superior strength and a readiness to exhibit it make this a clear cut distinction.

REFERENCE:

Toby, Jackson, Violence and the masculine ideal: Some qualitative data. *The Annals of the American Academy of Political and Social Science*, 364:19–27, March 1966.

New perspectives on the male sex role

The male role contains many constricting and limiting features from which men need to free themselves.

There is the beginning of a new body of writing which explicitly takes the perspective that the male role contains many constricting and limiting features from which men need to free themselves.

There are two fundamental themes in the male role: suppression of affect, and stress on achievement. In addition, there is a distinction between the traditional and modern versions.

In the traditional male role, the major forms of achievement which validate masculinity are physical. By contrast, the modern male role requires more interpersonal and intellectual skills than evidence of physical strength for male achievement.

In the traditional male role, interpersonal and emotional skills are relatively undeveloped, and feelings of tenderness and vulnerability are especially prohibited. Anger and impulsive behavior are encouraged, especially with other males, and are often emotional relationships with other men are weak, often absent, though a high level of competence in conducting work relationships is expected.

The new perspective on the problems of the male role examines the role strain between modern male role demands and more fundamental personality needs. The obsolescence and dysfunction of the traditional male role are becoming increasingly clear, experienced as particularly validating of masculinity. By contrast, in the modern male role, interpersonal skills are expected, especially insofar as they promote smooth collaboration with others toward achievement, as in management. A capacity for tenderness and emotional intimacy is also encouraged, but closely restricted to romantic heterosexual relationships and excluded elsewhere. Staying emotionally "cool" is a major value; anger and impulsive behavior are particularly prohibited.

The traditional male expects women to acknowledge and defer to his authority. The more modern male expects companionship and intimacy in his relationships with women. He sees heterosexual relationships as the only legitimate source of the emotional support he needs in his daily struggle. The traditional male role prescribes that men have strong emotional bonds to other men. By contrast, in the modern male role, but the inherent limitations and constraints of the modern male role are not yet as obvious, partly because we are so much closer to it. Males need deeper emotional contact with other men and with children, less exclusive channeling of their emotional needs to relationships with women, and less dependence of their self-esteem on work than the modern male role allows.

REFERENCE:

Pleck, J.H. The male sex role: Definitions, problems, and sources of change. *Journal of Social Issues*, 32(3), 1976.

ANNOTATED READING LIST

Compiled and written by Susan Christenson

These recommended articles, books and pamphlets are intended to supplement the previous articles in this booklet. These materials will provide information for women and men who want to learn more about themselves and for those who are looking for more information about friends of the other sex.

These pieces encompass a wide range of styles including academic theories, books to share with others and fictional bathtub reading. Enjoy learning about yourself and your friends. Dare to imagine and live your lives freed of sex role limitations!

FICTION & SCIENCE FICTION

A Doll's House & Other Plays, by Ibsen, H. (Penguin/Baltimore, Md). (1965). $2.25
The famous play about Nora slamming the door on her marriage.

Herland, by Gilman, Charlotte Perkins. (Random House/N.Y.). (1979). 146 pp. $2.95
Written in 1915, published in 1979, Herland is a delightful adventure into an all-female society.

The Left Hand of Darkness, by Leguin, Ursula K. (Ace Books/N.Y.). (1969). 286 pp. $1.50
An earthperson lands on an alien planet where all people are of the same sex, and during each sexual cycle develop into men or women and therefore, in a lifetime may be father to several children and mother to several more.

Woman On The Edge of Time, by Piercy, M. (Fawcett Publications/Greenwich, CT). (1976). 381 pp. $2.25
A futuristic story in which a Chicana woman experiences a new perspective on sex roles.

The Women's Room, by French, M. (Harcourt Brace Jovanovich/N.Y.). (1978). 687 pp. $2.50
Realistic fictional account of a whole generation of women.

WOMEN'S AWARENESS, BODIES & SEXUALITY

For Yourself: The Fulfillment of Female Sexuality, by Barbach, L.G. (Signet/N.Y.). (1976). 191 pp. $1.95
Woman therapist writes about women's sexuality in a warm, non-threatening way which helps women realize their own sexual potential.

Our Bodies, Ourselves. A Book By and For Women, by Boston Women's Health Book Collective. (Simon and Schuster/N.Y.) (1976). 383 pp. $4.95
Resource book about women's bodies, women's sexuality and women's lives.

So You Don't Want to Be A Sex Object, by Tepper, S. (Rocky Mountain Planned Parenthood Publications: 1525 Josephine Street, Denver, Colorado 80206). (1977). 20 pp. $0.60

MEN'S AWARENESS, BODIES & SEXUALITY

The Combination, by Tepper, S. (Rocky Mountain Planned Parenthood Publications: 1525 Josephine Street, Denver, Colorado 80206). (1977). 20 pp. $0.60
Written for men, this booklet explores the changes in interpersonal relationships between men and women.

Male Sexuality, by Zilbergeld, B. (Bantam/N.Y.) (1978). 411 pp. $2.95
A book which deals with the physical and emotional aspects of sex for men and discards many useless stereotypes about male sexuality. Includes exercises on sexuality and body awareness.

Men's Bodies. Men's Selves. The Complete Guide to the Health and Well-being of Men's Bodies, Minds, and Spirits, by Julty, S. (Dell/N.Y.). (1979). 453 pp. $9.95
A comprehensive guidebook to what it means to be a man complete with joys, passions and problems and without needless stereotypes.

LIFESTYLES OF LESBIANS & GAY MEN

Gay Men: The Sociology of Male Homosexuality, by Levine, M. (Harper & Row/N.Y.). (1979). 346 pp. $5.95
A collection of articles describing different facets of the gay man's experience.

Our Right to Love. A Lesbian Resource Book, by Vida, G. (Ed.). (Prentice-Hall/N.J.). (1978). 318 pp. $6.95
An illustrated, comprehensive guide for lesbians, students, teachers, parents, feminists, legislators, counselors. It reflects the special concerns of lesbians in all areas of their lives including the stress of going against societal norms and alcoholism.

FEMINIST THERAPY

Feminism As Therapy, by Mander, A.V. and Rush, A.K. (Bookworks/CA). (1974). 127 pp. $2.45
This book explores the concept of using feminism as a base for psychological theory and practice.

"Feminist Psychotherapy," by Feminist Counseling Collective. Social Policy: Vol. 6(2): 54-62. (Sep-Oct, 1975).
Provides description of collective tools for working on sex-role stereotyping therapy.

"Implications of the Women's Liberation Movement for Psychotherapy," by Rice, J.K. and Rice, D.G. American Journal of Psychiatry. Vol. 130(2): 191-196. (Feb, 1973).
The authors examine the implication of the women's liberation movement for current psychotherapeutic theory and practice in addition to examining role conflict.

"The Psychology of Sex Roles: Traditional and New Views," by Pleck, J.H. In: Cater, L.A. and Scott, A.F. (Eds.). Woman and Men: Changing Roles, Relationships, and Perceptions. (New York: Aspen Institute for Humanistic Studies, 1976)
Author compares traditional and new perspective on the psychology of sex roles and examines social limits on sex role change.

Solving Women's Problems - Through Awareness, Action & Contact, by Wyckoff, H. (Grove Press/N.Y.). (1977). 269 pp. $4.95
Handbook for a self-help solution for women's personal and social problems.

CHEMICAL DEPENDENCY

The Chemically Dependent Woman. R_x: Recognition, Referral, Rehabilitation, Edited by Dowsling, J. and MacLennan, A. (Addiction Research Foundation: 33 Russell Street, Toronto, Ontario, Canada M5S 2S1). (1978). 115 pp. $4.95
Proceedings of a seminar where the special issues of women in need of assistance were discussed by women actively involved in dealing with them.

The Female Fix, by Nellis, M. (Houghton Mifflin Company/ Boston, Mass.). (1980). 212 pp. $8.95
A book about women and their pharmaceutical drug abuse and why three-quarters of all mood-altering medicine prescriptions are written for women.

The Invisible Alcoholics. Women and Alcohol Abuse in America, by Sandmaier, M. (McGraw-Hill/N.Y.). (1980). 290 pp. $9.95
This book discusses the reasons why women drink and the reasons treatment fails them. Includes interviews with women from various lifestyles.

"The Therapeutic Community: Moving from Sexism to Androgyny," by Levy, S.J. and Broudy, M. Journal of Psychedelic Drugs. Vol. 7(3): 291-297. (Jul-Sep, 1975).
Authors strongly suggest that a re-definition of masculinity and femininity should be the bottom line for every therapeutic community in the United States.

"Women and Sex - It's Enough To Drive Them To Drink!", by Potter, J. pp. 49-80, In: Burtle, V. (Ed.). Women Who Drink. Alcoholic Experience and Psychotherapy, (C.C. Thomas/Springfield, Illinois). (1979). 274 pp. $21.00
Chapter focuses on the sexuality of alcoholic women but also speaks of men and their relationships with women who drink.

BATTERED WOMEN

Battered Wives, by Martin, D. (Pocket Books/N.Y.). (1977). 283 pp. $2.50
Examines the factors behind this widespread crime and offers specific guidance for its victims.

Stopping Wife Abuse: A Guide to the Emotional, Psychological, and Legal Implications for the Abused Woman and Those Helping Her, by Fleming, J.B. (Doubleday/Garden City, N.Y.). (1979). 532 pp. $8.95
This handbook offers the first practical approach to dealing with the problem of being a battered woman.

PARENTING

Ourselves and Our Children. A Book by and for Parents, by Boston Women's Health Book Collective. (Random House/N.Y.). (1978). 288 pp. $6.95
The creative folks who wrote Our Bodies, Ourselves authored this comprehensive book which explores a multitude of issues about parenting; including whether to become a parent or not!

Right from the Start. A Guide to Nonsexist Child Rearing, by Greenberg, S. (Houghton Mifflin/Boston, Mass.). (1978). 242 pp. $8.95
A new approach to bringing up children free of the stereotypes that limit their development with practical advice on discipline, toys, language and other day-to-day occurrences in the lives of children and parents.

BOOKS FOR YOUNG PEOPLE

Free to Be ... You and Me, by Thomas, M. and Hart, C. (McGraw-Hill/N.Y.). (1974). 143 pp. $5.95
Delightful book of songs and stories encouraging children and adults to be themselves. Also on a record.

Girls Are Girls and Boys Are Boys, So What's The Difference?, by Gordon, S. (Ed - U Press/Fayettville, N.Y.). (1974). 28 pp. $3.95
Brief book for young people about likes and dislikes and what being a girl or boy has to do with choices - also includes information on sex education.

X: A Fabulous Child's Story, by Gould, L. (Daughters/Vermont). (1978). 45 pp. approx. $7.50
As an experiment a child's sexual identity is kept a secret much to the dismay and exasperation of other children, X's teachers and other adults!

EDUCATION

And Jill Came Tumbling After: Sexism in American Education, Edited by Stacey, J., Bereaud, S. and Daniels, J. (Dell Publishing Company/ N.Y.). (1974). 461 pp. $2.25
Collection of writings on the basis of sexual stereotyping: how little girls are taught in school and how their female teachers are treated in their careers.

Dick & Jane as Victims. Sex Stereotyping in Children's Readers. (Women on Words and Images: P.O. Box 2163, Princeton, N.J. 08540).
An analysis of children's textbooks plus guidelines for evaluating curriculum books for sexism.

RESOURCE & REFERENCE MATERIALS

All About Women: A Bibliography and Resource List, by Christenson, S. (Wisconsin Clearinghouse/Madison, WI). (1979). 8 pp. $0.25
Primarily focused on women and their chemical dependency, this bibliography also includes biographies and fiction about a wide range of women. Updated annually.

Exploring Contemporary Male/Female Roles. A Facilitator's Guide, Edited by Carne, C.G. and McMahon, S.L. (University Associates/La Jolla, CA). (1977). 276 pp.
A collection of activities and readings intended as a resource for facilitators working with any group of individuals who may wish to clarify their sex-role identities and/or who are struggling with other people's expectations of them.

The Future of Marriage, by Bernard, J. (Bantam Books/N.Y.). (1972). 409 pp. $2.75
The state of marriage in the past, present and predicted future taking into account how differnet the experience is for each sex. Complete with statistics, tables and references.

Illustrated Woman's ALmanac, by Paulsen, K. and Kuhn, R.A. (Comp. and Ed.). (J.B. Lippincott Company/N.Y.). (1976). 624 pp. $8.95
Twelve how-to-books in one (some areas covered are health, motherhood, education, money and legal advice).

The Male Sex Roles: A Selected and Annotated Bibliography, by Grady, K.E., Brannon, R., and Pleck, J.H. (Superintendent of Documents/Washington, D.C.). (1979). 196 pp. Order No. 017-024-00929-6. $5.50
Compiled primarily for social scientists, this is the first extensive annotated bibliography on the male sex role.

"The Male Sex Roles: Definitions, Problems, and Source of Change," by Pleck, J.H. Journal of Social Issues, Vol. 32(3): 155-164. (1976).
This article examines some persistent paradoxes in the definition of the male role, and proposes a distinction between traditional and modern male roles.

Masculine, Feminine or Human? An Overview of the Sociology of the Gender Roles, by Chafetz, J.S. (F.E. Peacock Publishers/Itaxca, IL). (1978). 275 pp.
Description of past and present state of sociology of sex roles and recommended changes in that area.

Sexism and Youth, by Gersoni-Stavn, D. (R.R. Bowker Company/N.Y.). (1974). 468 pp.
This anthology contains essays, personal reminiscences, community studies, government reports, and resource lists - all dealing with various aspects of sexism.

Sex Roles: A Research Bibliography, by Astin, H.S., Parelman, A. and Fisher, A. (Superintendent of Documents/Washington, D.C.). (1975). 362 pp. Order No. 017-024-00422-7. $3.30
Directed towards social and behavioral scientists, this bibliography covers literature originating in investigations published both in the United States and abroad.

The Underside of History: A View of Women Through Time, by Bouding, E. (Westview Press/Boulder, Colorado). (1976). 829 pp. $15.00
An historical study of the roles played by (primarily Western) women from Paleolithic to Modern times.

Women and Sex Roles. A Social Psychological Perspective, by Frieze, I.H., Parsons, J.E., Johnson, P.B. Ruble, D.N. and Zellman, G.L. (Norton/N.Y.). (1978). 444 pp. $8.95
This basic textbook is a thorough exploration into the roles of women and demonstrates how to explain human phenomena through the use of psychological data.

Women In Transition. A Feminist Handbook on Separation and Divorce, Coordinated by Washburne, C.K. (Charles Scribner's Sons/N.Y.). (1975). 538 pp. $8.95
More than just a reference book as it also includes stories, poems, drawings, and photographs.

Women's Worlds. NIMH Supported Research on Women, by Fisher, A.E. (Superintendent of Documents/Washington, D.C.). (1978). 106 pp. Order No. 017-024-00798-6 $2.40
This book is intended for people who want to know about what the current research is revealing about women, their lives, and their mental health.

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